THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5656 SATURDAY, DECEMBER 9th, 1950 Price Threepence

KEEPING THE COLD WAR COLD

Breaking the Rules

THE WORLD is roughly divided into two camps. They pursue opposing policies through the method of power-politics, but since neither camp—up to the time of writing—wishes, in the words of Pandit Nehru, to go to perdition, they have avoided world war. Instead they have carried on what they call a cold war observing certain implicit rules. At certain points on the world's surface, it has been implicitly agreed, action of a certain sort would lead to real war. The Russian blockade of Berlin nearly led to real war; it was avoided by the air-lift, and the eventual conciliatory attitude of Russia. The men of the Kremlin decided that it was necessary to return to keeping the rules again. When the North Koreans, with the total support of the Communist camp, marched into South Korea, that also was breaking the rules. It was an act of real war. It was probably a speculative act, a more than usual risky move in the conflict of power-politics, but it was thought to be worth while, no doubt, by the experts who have to live by such politics. It provoked immediate reaction. America, under the aegis of the United Nations, responded at once.

America responded because no one else had the power to do so. America is the heart and substance of the Western camp. The response was quite soon successful. But when the Western forces, fighting under the banner of the United Nations, crossed the 38th parallel, that too with no matter what excellent reasons, was breakng the rules, as Nehru saw and warned at the time. It immediately challenged in a pointed way Russian power and Chinese nationalism. Now that China has let loose her armies upon the United Nations' forces, with the triumphant support of Russia, that too is breaking the rules. It says, in effect, we can try to drive you from Korea. Real war, on an unpredictable scale will be avoided, if the rules of the cold war can be re-established again. That will be the fateful decision to be taken, perhaps, this week. Up to now, in the conflict between the two camps the rules when broken have been patched up again. The United Nations Organisation has played a crucial rôle in this. It is to be hoped that it is still playing that rôle, if not openly then behind the scenes.

Will-to-Power or Will-to-Live?

But this is not all. Conflict between these great camps engages not only calculable forces but incalculable ones as well. The swift change of fortune in Korea is evidence enough of that. The decision about the future is probably in the hands of Moscow; for no one in the West has the wish, indeed has the power, to carry offence aginst Russia. Will the men of the Kremlin in immediate decisions before them be persuaded by the Will-to-power or the Will-to-live? In our time we have learnt to our cost that such Wills have about equal strength. Men are not like animals; they not only have the will to live, they have the will to risk life also, if thereby they can get something called power into their hands. The temptation of the Will-to-power must be immense to the men in the Kremlin, but no one in the West can know to what extent it is kept in check by the Will-to-live.

The invasion of Europe, on paper, is simple enough. It may be—or may be not—easily possible for Russian tanks to be in Brest in three weeks, and in Rome in a shorter time. But what are they going to do when they get there? Their presence would mean that the Russians had committed themselves to a revolution on a world-wide scale, with world-wide forces sooner or later to oppose them. It must be assumed that realistic men do not set out on such adventures. It is to be hoped that "Marxian science" warns them against it. But science or cold calculation has little to do with such matters—as also we have learnt in our time. Incalculable dreams and forces, about which no one can predict enter into the picture. One thing can be said; modern civilisation has managed to survive, and more than survive up to the present under similar pressures; it is reasonable to suppose that it will still go on surviving.

The Calculations

It is possible, too, that the men in the Kremlin have other thoughts in their minds. They may recall Stalingrad; at the time of its defence a Will-to-power maniac—not by any means regarded as a maniac by a great deal of the world, but as a genius—had the whole of White Russia and the whole of Europe under his heel. At the same time, another man of the same kind was knocking at the gates of Alexandria. Other men, with world-wide visions before their eyes, had the whole of South-east Asia under their control and were threatening India. There did not appear to be over the whole vast surface of the globe, covered by all these conquering armies, one hand effectively able to dispute their might. Yet within two years they all came toppling down in colossal defeat; and where are they now? Will the Russian empire try to accomplish what the German empire—with plenty of fifth-column activity to help it—failed to do? If material calculations in war are necessarily vague, spiritual calculations—for conquerors—are vaguer still.

Material and Spiritual Defence

At the time of going to press current events have not killed the hope that rules may be established once again for the conduct of policies. But if this is accomplished more than that will then be possible and necessary. The Western nations will have to create, as soon as they possibly can, a real balance of power. The events of the past days have emphasised clearly enough their own will to life and peace; no one can be in doubt about that; material power would enable them to make that desire more effective. But the real balance of power would have to be created by something more effective than armaments. Silence may not be possible about what the West regards as evil in Russia (but if only some of the more vociferous critics would realise the implication of some of their comments, and would appreciate that

a holy war is a war anyway!) Yet the best criticism of the evil is to create in the West, and help create in the East, a way of life that is overwhelmingly convincing to those who lead it as being superior to anything elsewhere. New values of living together can be sounded, and new experiences discovered. Let it not be forgotten that one of the reasons probably why the Chinese armies are attacking white races in Korea is the humiliation the white races have imposed upon the Chinese in the past. The present is not responsible for the past but it can remedy its mistakes. If by good fortune the West can create defences behind which it can feel reasonably safe, then it will have the opportunity to create defences in mutual living within which no man or nation need feel humiliated.

MARTINEAU

By Basil Viney

THE APPEARANCE of this little anthology *James Martineau: Selections*, compiled by Alfred Hall, M.A., LL.D. (Lindsey Press, 7s. 6d.) is very welcome. It will serve two good purposes. It will prove a very useful anthology of non-scriptural readings for church services (dare one hope it will be used in this way in other denominations than ours?). And it will introduce to many (Unitarians as well as others) the work of the greatest of our devotional writers. That the second function should be necessary affords sad evidence of the neglect into which Martineau has fallen, even among many of the rank and file of the Unitarian and Free Christian churches. Yet where else will you find so poetic a blending of devotion and intellect? The average Martineau sermon is at once a prose-poem, an intellectual feast and a devotional inspiration. Whilst though in the large treatises argument naturally predominates, there, too, are many passages of poetic fervour. Even as in the finale to the "Jupiter" symphony Mozart composes at once a fugue and a sonata, so over and over again in Martineau we find this wonderful blending of the intellectual and the emotional.

Therefore it follows that a thing in the nature of "Selections" is very inadequate. Each sermon is a perfect work of art. Writing of Emerson's essays one critic said, "you could shuffle the paragraphs in manuscript without detracting from their value". That you certainly could not do with a Martineau sermon. Nevertheless many of the paragraphs, both from the sermons and the treatises, are themselves perfect art-works. Therein is justification of the present anthology; which, within its inevitable limitations, is as good as such a production could be, so that we owe a real debt to Alfred Hall for its compilation.

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Born in 1805 in East Anglia, of partially Huguenot descent, Martineau soon showed the bent of his mind. In his tenth year he found "the great new poem of Wordsworth, *The Excursion*"; whilst in his seventeenth year, having distinguished himself in science and mathematics, he decided to be an engineer. On holiday in the lake district there burst upon him "the glorious surprise with which real mountains, when first seen, fix the eye and fill the mind". Already we note the rival claims of the intellectual and the aesthetic; each of which, along with the dutiful, was soon to prove an open road to God.

The passion for engineering was soon overpowered by religious appeal, and the following year he entered Manchester College, then situated at York. In 1828 he was ordained minister of the Dublin Unitarian Church; and next year, in midwinter, he married Miss Helen Higginson, and after a "quiet course through the mountain solitudes of Wales" they settled in Ireland for three years. There follows a quarter of a century's ministry in Liverpool, near the commencement of which (1836) comes a definite break with the older schools of Unitarian thought. In his *Rationale of Religious Inquiry* (1836) he accuses Unitarians of assuming that "nothing can be scriptural which is not rational and universal", and observes that some Unitarians had actually declared that:

> "If we could find the doctrines of the Trinity and the Atonement and everlasting torture in the scriptures we should believe them; we reject them not because we deem them unreasonable, but because we perceive them to be unscriptural. For my own part, I confess myself unable to adopt this language."

This was probably the most critical time in the development of Unitarian thought. Undoubtedly the earlier Unitarians (most of them) were guided in their protests against absurd and immoral dogmas by reason and conscience; undoubtedly (as Martineau says) they read their more enlightened views into the Bible: they were not the Bibliolators they thought they were. Nevertheless some of the pre-Martineau tracts do read almost like Christadelphian tracts of the present day (Christadelphians are anti-trinitarian fundamentalists) and Martineau soon found himself the leader of the "theological left wing" of the movement. It is, of course, generally known that long before the end of his Liverpool ministry the "right wing" had dwindled to small and insignificant proportions. He had but led an advance for which the movement was long ready.

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During his Liverpool ministry he also definitely repudiated the theological determinism of his precursor Priestley.

At first Martineau even rejected the Christian name, thinking it impossible ever to divest it of its orthodox associations. Two of his contemporaries, Frances Cobbe and Francis Newman, who independently arrived at the same conclusions, always preferred to style themselves pure theists; but Martineau, along with most of his followers, soon reclaimed the old term; for was not Jesus himself the greatest of theists? To the mature Martineau Jesus was not by any means as much the child of his age as to Schweitzer.

At Liverpool Martineau found himself surrounded by a growing family of seven children. He was himself their schoolmaster; and a very wise and kindly teacher too. "The lessons on physical geography were remembered with especial delight, as the children were set to draw the outlines of the different countries with the help of lines of latitude and longitude upon a blank slate globe!"

Liverpool saw the publication of the immortal *Endeavours*.

After Liverpool came a ministry of fifteen years in London during which the sermons collected in *Hours of Thought* were preached. These form an even finer series; more mature alike in thought and expression, though not so well known. Martineau's sermons probably read better than they preached. The thought is sometimes too subtle, sometimes too profound to strike home at a single hearing: the expression too richly poetical. For that reason, though I often wish I had the courage to read them from the pulpit instead of preaching my own, it is perhaps as well to use the short selections in such an anthology as this, since they can be repeated at intervals, so that even the simplest worshipper may at last become as familiar with their phrases as with those of the Bible or hymn-book. But they should be read throughout at home: for they are the high-water mark of devotional literature.

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In 1869 Martineau was appointed principal of Manchester College (in London). In 1877, when he was 72 years of age, he bought a little cottage in the Grampians, and henceforth, till his retirement from the college in 1885, he divided his time between the Scotch Highlands and London. The death of his beloved wife darkened the first summer in the new residence. The writing of his three greatest books enlightened the years he spent there before and after his retirement. These were *Types of Ethical Theory* (1885), in which he champions the intuitive theory of morals against the assaults of materialists and utilitarians; *The Study of Religion* (1888), a defence of theism against atheism and pantheism; and *The Seat of Authority in Religion* (1890), a defence of theism against dogmatic orthodoxy.

Martineau's greatest works were written between the ages of 80 and 85. Only in Verdi do we find a comparable instance of such fruitful age. He lived another 10 years, all his faculties and interests intact. He was over 90 when he was cautioned against mounting buses in motion!

To return to the present anthology: I am sure the thing which would most please Alfred Hall would be to hear that many readers had been persuaded by perusing it to turn to the actual sermons, essays and treatises. Therefore buy the anthology as a first step. It is good, every bit of it. But it should lead you to something still better.

I close with two further suggestions. Why not follow up this anthology by publishing the first book of the *Seat of Authority* as a small self-contained volume? It is complete in itself, and would have a wider and more general appeal than the entire work. And why not bring out an abridged edition, in one volume, of *The Study of Religion*? Whole sections of that work, in which Martineau replies to other philosophers, some of them now buried in complete oblivion, have permanently lost interest. But Martineau's own constructive thought is far too good to be forgotten.

THE DOME OF DISCOVERY

By H. H. Cheetham

IT WAS an uncanny experience. My early Sunday morning train had pulled out of Charing Cross Station and then stopped half way across the bridge spanning the Thames. I was alone in the carriage. The great panorama of majestic buildings, stretching from the Houses of Parliament in the west to the great dome of St. Paul's Cathedral in the east, sparkled in the clear light of the morning sun. The golden cross of St. Paul's, the grey façade of Somerset House, the warm stone of the Victoria Tower and the face of Big Ben were vibrant with reflected light. Westminster Bridge and the lovely lines of the new Waterloo Bridge, however, were blanketed in a vast bank of fog, swirling and twisting over the whole stretch of the river. The Embankment with its trams and hurrying people was submerged in a sea of morning mist. The mast tops of Scott's ship Discovery, pierced the surface of the greyish-white sea. For a moment, it appeared as if London had been flooded by some unimaginable sea of disaster. Only the spires, the towers, the domes, the temples remained above the murky surface of the waters of destruction. Then there came to me a sense of loneliness. I was sitting and looking upon this great scene in the heart of London with its teeming millions of people yet I could not see or hear a single human being.

Big Ben tolled the hour. The sonorous tones sounded like the death knell of a civilisation, which was unable to dispel the fog of fear, suspicion and war. Memories of past years crowded upon me. The chimes of Big Ben followed by the voice of Chamberlain announcing we were at war. The clock strikes again and the ringing voice of Churchill cries, "we shall fight on the beaches". Then my eyes wandered uneasily over the pages of the Order of Service, which I was to conduct in a quiet historic Meeting House in Kent before the noon sun would disperse the fog shrouding the great city. The Collect for Morning ran "As thou liftest the curtain of night from our abodes, take also the veil from all our hearts".

With a jolt, the train resumed its journey. Now I saw the strangest sight of all, something new upon the skyline of London. It looked like a new world emerging out of the fog. The fingers of the fog seem to clutch at it to prevent its rising above the ruins and rubble of the South Bank. It was the Dome of Discovery, which is being built on the Festival of Britain site. Upon the top of the new building stood two tiny human figures, builders who were creating beauty. The ring of their hammers echoed round the great dome. The fog began to lift.

The sound of the hammers kept ringing in my imagination. They were like a clarion call to new creative, human endeavour. Only by such endeavour, shall the veil be taken from all our hearts. Then came a vision out of the fog on the Embankment. It was of a derelict human figure called Francis Thompson, who wrote in the shadow of Charing Cross:—

> The angels keep their ancient places;—
> Turn but a stone and start a wing!
> 'Tis ye, 'tis your estranged faces,
> That miss the many, splendoured thing.
>
> But (when so sad thou can't not sadder)
> Cry:—and upon thy so sore loss
> Shall shine the traffic of Jacob's ladder
> Pitched between heaven and Charing Cross.

IT OCCURRED TO ME

By Muriel Hilton

CHILDREN are nearer to the earth, the elementary things, than those who have lost their capacity for being child-like. One of the most charming sights of the common day is to see children with animals; they somehow have a kinship with them and I often wonder if animals feel this, for it is surprising what tough handling a dog, for instance, will take from a child.

The other morning whilst doing some Christmas shopping, I noticed when coming out into the street, that on the pavement there was a large alsatian waiting for its master. It was rather crowded and people were going round the dog very carefully, giving it more room than was really necessary. Along came a woman dragging a small boy of about three who was crying lustily. The child's eyes were on the same level as the alsatian's and as he passed he looked into the dog's eyes. It was extraordinarily impressive to anyone who happened to be sufficiently near to notice the incident. The dog looked straight at the child, and the little boy suddenly stopped crying and went on his way with a wise, remote little smile on his face.

This incident reminded me of one of the most delightful of children's stories. A father leaving Khartoum thought he would like to take his little boy to pay his last tribute to the statue of Gordon, which is erected in one of the main squares. The statue is one of the General sitting on a camel. The little boy was most willing, and very solemnly stood before the statue saying, in a quiet little voice, "Goodbye Gordon, goodbye Gordon". His father was very pleased at this unexpected demonstration of patriotism, but as his little boy turned away he looked up into his father's face and said, "Daddy, who is that chap sitting upon Gordon?".

* * * * *

MY HUSBAND'S portrait of Marianne hangs above the piano and I often gaze upon it recalling one of those perfect evenings that are woven with bright colours into the background of ordinary living. Marianne, a Swiss girl, was over in England to learn the language, and she and her friend—also here for the same purpose—came to our town for their first seaside holiday. They visited us on several evenings, but on this particular one, certain elements combined to make it unforgettable. My husband became engrossed in striving to capture something of Marianne's fair loveliness with pastel and as she was deeply fond of music, I switched on the wireless to hear the Promenade concert which was being relayed from the Albert Hall. By one of those strange coincidences it happened that the Mozart pianoforte concerto in C, No 467, was just commencing. Marianne exclaimed, "My best-loved Mozart! We have it at home". As the music flowed into the room and the colours began to take form on paper our rapt mood became strangely heightened and inexpressibly enchanting.

The last notes of the concerto died away and after a long silence, Marianne suddenly said in her delightful broken English, "Everything is here. Art, music, and . . . our . . . our", she hesitated for a moment finding the right word, and then said triumphantly, "companionship".

Yes, everything was there that evening and though such experiences are rare, they light up the more pedestrian passages of time and the memory of them affirms that profound truth of Martin Buber's, "All real living is meeting".

* * * * *

WHEN WE go to Lancashire at Christmas, one of my chief delights is sitting by the fire talking to my "northern" mother. One of the subjects which we most enjoy is that of food. She knows more about the necessity of good simple cooking than most women, for she was left with four small boys at an early age, in those "good old days" when there was no widow's pension or state aid of any kind. But she had performed the seeming miracle of going out to work to support her family and at the same time caring for them at home. The depression and unemployment had added to her trials, but on this particular evening, of which I am thinking, she was remembering only happy occasions. I can imagine her now describing, in her vivid way, the food she has always enjoyed

preparing. I remember listening to her recipes for potato pies, hot pot, eccles cakes, parkin and vanilla slices, and then the way she said with characteristic emphasis, "You know there's nothing in making things unless there's something good in them". She went on to condemn the practices of certain local pie-makers, who, even when food was plentiful thought more of quick profits than the quality of their products. "There was nothing in them", she repeated once and again, and then added as though her life had been full of material abundance, "only money!" What a pleasant world we should all be living in if everyone followed the example of my Lancashire mother and put the importance of good value and helping people to enjoy themselves before that of money!

* * * * *

THIS ARTICLE is mainly about memories—memories of children, companionship, art, music, the fireside and food. At Christmas we remember and cherish our own gleams of happiness that shine like candles in the darkness. As Charles M. Wright once wrote, "Even in these days of over-shadowing fears and deepest disappointments, we may find some bit of happiness, some treasure of friendship, some source of new hope, which will remain throughout our lives as a fragrant and joyous memory, so that in the years to come, as the Christmas seasons come and go, we may be able to look back and say *'Christmas once is Christmas still'*."

SCIENCE AND RELIGIOUS DISCOVERY

By John Rowland

ONE OF the most widely-held convictions in supposedly intellectual circles in the past was the belief that there is some necessary contradiction between the scientific and the religious point of view. There was, in other words, an idea that a scientist, in virtue of the attitude of mind inculcated by his whole training and mental development, could not possibly be a religious man in the accepted sense of the term. Only (to use the title of a book by Julian Huxley) a "religion without revelation" could possibly appeal, according to these ideas, to the scientific mind.

In the later years of the nineteenth century, under the influence of T. H. Huxley and Haeckel, such ideas were held largely by the consciously intellectual classes. But by the beginning of the twentieth century they had spread outwards, so that the "man in the street" began to ask himself whether science had not in some undefined way disproved the basic facts of Christianity.

The irony of the position is that, at the very time that ordinary men and women were beginning to think religion a spent force, the scientists began to realise that there was not necessarily a direct opposition between science and theology, such as in the past had been regarded as obvious. Twenty years and more ago the writings of A. N. Whitehead, Sir James Jeans, and Sir Arthur Eddington demonstrated, in various ways, how the religious and the scientific attitudes to life could be reconciled, and nowadays there is a wide stratum of opinion which holds that the two points of view can supplement each other. I have already written here of the work of Dr. R. E. D. Clark, the Cambridge scientist, who has laboured in several books to make this point. Attention had also been given in these columns to recent books on or by Einstein and Max Planck, in which these veteran scientists have shown themselves to be sympathetic to a generally religious approach. Another symptom of a changing attitude is the success of a recent publication of Penguin Books, Dr. Kenneth Walker's *Meaning and Purpose*. This is an avowed attempt to analyse the main scientific theories of the past century or so, and to attempt to relate them to the religious thought of the period. The result, while nothing like one hundred per cent. orthodox, was not such as to alienate either scientists or religious believers.

It should be stressed, however, that the kind of religion with which modern scientists are finding themselves more in agreement is a religion with a rational basis. It is not an authoritarian religion; it is not a religion which accepts the "dis-bard" attitude of the fundamentalist. It is a religion of free men, freely accepting the findings of science and relating them to a basic philosophy which is reasonable and understandable by the multitude.

That such a religion is ready and waiting for all who can accept a rational theology should be obvious enough to those who read these pages. And that such a religion is becoming daily more readily acceptable by the scientific mind is something not sufficiently widely recognised. But at the same time it should be clear that the scientists, shocked by the way in which many of their discoveries have been misapplied—shocked above all, perhaps, by the dangers of atomic energy—are coming to see that the change of heart needful for men can be brought about only by a development of a religious sense. It is, in other words, necessary, if the world is to come out of the present stage of atomically-armed truce, that men may realise the ultimate values of religion. And one of those points which help to preserve a sober optimism is the fact that many of our scientists are coming to see this.

SPECIAL MEETING OF THE G.A. COUNCIL

DEBATE ON THE COLLEGES

A SPECIAL MEETING of the General Assembly Council was held at 14 Gordon Square, London, on Friday, December 1, to consider the present position of the Unitarian College, Manchester, and Manchester College, Oxford, in relation to the needs of the General Assembly. After opening Devotions had been conducted by the Rev. F. Cottier, Mr. H. B. Moore, the President, asked the members to stand in silence as a token of respect to the late Dr. R. Travers Herford whose death had removed from our ranks one of our most scholarly and distinguished ministers. The President then asked members to realise that the matter before the meeting was one that would vitally affect the future of our denomination and our ministry. The following resolution for the amalgamation of the colleges was moved by the Rev. L. Redfern and seconded by Miss Anne Holt:

"That in accordance with the clearly expressed wish of all sections of opinion in our churches that there should be one College under one administration, and in view of the fact that any further delay in carrying out this union may be fraught with disastrous consequences to both Colleges and to the churches of the General Assembly which look to the Colleges for the supply of their ministers:—

The Council of the General Assembly urges that steps be taken forthwith by the governing bodies of the two Colleges to bring about the desired union on the following lines:—

(*a*) that on an agreed date both Colleges shall cease to exist as separate entities on the old lines and bearing distinctive names, and shall form a united College controlled by one administration;

(*b*) in view of the fact that the larger number of students is now resident at the Unitarian College, Manchester, and in order to cause the minimum of disturbance of interruption in the academic training of the majority, the present building in Manchester be taken over for a limited period and as a purely interim arrangement until the administration of the United College has had time to work out a permanent scheme for the housing of the College, where suitable as experience and foresight may determine;

(*c*) in view of the fact that while the General Assembly has no legal status in this matter, it has none the less a deep and overwhelming concern with the training and supply of its ministers, representatives of the Assembly should be invited to co-operate in the solution of this problem in the spirit of amity and goodwill."

Professor F. J. M. Stratton, the Chairman of the Joint Negotiating Committee of the two colleges, then reported on the progress made by his committee at a meeting held in Birmingham earlier in the week. The Committee had agreed to recommend to the two colleges a scheme of liaison between them which would maintain their separate buildings. The scheme involved:

(*a*) the complete fusion of resources, financial and educational, of the two Colleges so far as the trusts would allow;

(*b*) a joint committee of the two Colleges appointed from the Committees of each College;

(*c*) each College would retain its separate body of Trustees.

The scheme was put forward as an interim one for ten years and would be reviewed after six years working. It was considered that the fusion of finances would enable the two colleges to carry on for the next three years provided there was not a large increase in students; if there was an increase of students the colleges would require more funds; the Unitarian College, Manchester, appeal would continue. If the scheme was acceptable, it could be put into operation in the next academic year.

There followed an animated discussion as to whether the Council should recommend the amalgamation of the colleges or accept the scheme of liaison proposed by the Joint Negotiating Committee. In view of Professor Stratton's report, Rev. L. Redfern and Miss A. Holt withdrew their original resolution and proposed the following resolution after various amendments:

"That while the Council of the General Assembly welcomes the plans for the administration of the two Colleges under one administrative body and with pooled resources, as outlined by the Joint Negotiating Committee, and will give it loyal support and co-operation, it is of the opinion that the scheme is not sufficient to meet the financial obligations involved in maintaining two separate College Buildings and that the final solution points to the establishment of the United College in one place.'

This resolution was carried by 34 votes for, 8 against.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

FESTIVAL OF BRITAIN

SIR,—The British Council of Churches responsible for the religious aspect of the Festival of Britain declined to allow the U. and Free Christian Churches to take part in the regular Services of worship on the grounds that they were not Christians. The offer of the use of Stamford Street Chapel, the oldest and nearest non-conformist place of worship to the main Festival site on the South Bank of the Thames, was also declined.

Unitarians in London, realising the opportunities the Festival offered, set up a Committee to arrange and supervise a programme in order that they might openly declare their faith, revive memories of the past, and endeavour to build up an enthusiasm and zest for the future by combined efforts throughout the duration of the National Festival. The plans of that Committee are rapidly materialising.

Sub-Committees were organised, and their initiative, enterprise, and imagination are shown in the following tentative arrangements. At Stamford Street Chapel, on Sunday, May 13, the Rev. Randall Jones will inaugurate our efforts by conducting the first of our Special Services, and he will be followed on the first Sunday mornings in June, July and September by eminent preachers. The four Sunday evenings in August will be devoted to a series of Services constructed upon the theme, "A Faith for Living". A monthly mid-week Service is also suggested at University Hall, Gordon Square, for May, June, July and September.

The London Unitarian Sunday School Society has pledged itself to carry through a Pageant entitled, "The Voices of the Past, and Voices of the Future", a Saturday Flower Show followed by a Flower Service on the Sunday, a Grand Sports Day on a L.C.C. track, and an enlarged and comprehensive Arts and Crafts section in its Annual Festival.

It is anticipated that the London Unitarian Young People's League, assisted by members of the Women's League, will stage a first class Exhibition at Stamford Street for the complete period of the Festival, showing the History of Unitarian Development through personalities of public interest.

Early in June should see the production of a Pageant, "This Freedom", presented by the Dramatic Societies and friends of the London Churches.

We hope to have some, if not all, of the above events advertised in the official Festival Brochure, and the London Committee would like to hear from other District Associations preparing to take advantage of the opportunities presented by the Festival regarding their intentions.—Yours, *Wm. C. Newton, Hon. Secretary.*

HYMN WRITING COMPETITION

SIR,—Would any members of the Unitarian movement who write verses care to write a hymn for the Hinckley Anniversary Services for next year? Hinckley Sunday School is offering a prize of £5 for the best hymn received in their Great Meeting "Sermons" Hymn Competition.

The hymn should be some twenty to thirty lines long and upon the theme "God in Man", stressing that God dwells in man, or alternatively upon the theme "Man the Child of God". It should be straightforward and concrete in expression, avoiding all sentimentality and stock poeticising . . . and it must be essentially for children though also acceptable to adult minds.

Examples of the type of thought we are seeking expression for may be found in Hymns of Worship No. 117 (I cannot find Thee); 150 (O Eternal Life); 152 (O What is Man); and 155 (Oh, the silences of Heaven). In fact, these hymns will probably be used in the Services we are preparing.

One important point . . . the hymn must contain a phrase which sums up the theme and which is reiterated a number of times, and which also can be used as the title of our next year's sermons on the theme "The Presence of God in Man".

A word of explanation as to how this has arisen. Last year our Sunday School held Anniversary Services upon the theme "God's Presence and Work in Nature". This was crystallised for us around the hymn "This is My Father's World" (School Praise No. 88) which we sang at all three Services. That phrase is repeated through the hymn and seemed to drive home the point which we wished to make with our Services (and which Mr. Leonard Mason helped to elaborate for us in an excellent manner) . . . so we used it as a title for our Services. This year we wish to do a similar thing . . . but can find no hymn which does so neatly clinch with a repeated phrase our new theme. We have then gone on to think that some of our poets might be interested in writing such a hymn, and from that there has developed this idea of a "sermons" hymn competition which, if it meets with any response, we now hope to make an annual event.

It might, of course, be possible for us to find appropriate material from the writings of another denomination . . . but we would much prefer to have something which came out of our movement.

The Hinckley School reserves the right to make its own arrangement for the musical setting of the winning hymn (so far as its own use of the hymn for the "sermons" goes) though it will give careful consideration to any suggestions for music that the author may offer.

The last date on which hymns can be received by Hinckley for consideration is January 31, 1951. Hymns should be sent to the undersigned secretary of the School. Only originals will, of course, be considered for the prize, though we shall be very interested to consider for our services any suggestions of hymns already in print.—Yours,

D. P. Wills,
Hon. Secretary.

49 Merevale Avenue,
Hinckley.

THE COLLEGES

SIR,—Before answering Dr. Stephenson let me penitently correct a slight error in my article when referring to M.C.O.'s record during the last decade. I used two sources of information whose "decades" are not identical—our *Year Books* and the *College Reports*. I should have stated that from 1940 to 1950 (11 years) M.C.O. produced *fourteen* ministers, six of whom have gone their ways, and only one of these is now in any other ministry.

As to Dr. Stephenson's array of questions, which all boil down to one, I can assure him that when the former Committee of M.C.O. were prepared, by a considerable majority last year, to recommend a sale, they had fully considered the objections he now raises; but in view of the result of the Council Meeting of December 1, to discuss them would be a waste of your valuable space.—Yours,

London. *Mortimer Rowe.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 17s. 4d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: BUS. 7554. Editorial: BUS. 2012

NEWS REVIEW

CHRISTMAS NUMBER

THE INQUIRER Christmas Number will be published this year on December 23. There will be special contributions from Dr. L. P. Jacks, Mr. R. H. Mottram, Dr. J. Cyril Flower, Dr. Mortimer Rowe, Mr. P. M. Oliver, in addition to other contributions. The President of the General Assembly, Mr. Harold Moore, will send a special message to all the U. and F.C. Churches.

A POINT OF VIEW

THE following extracts are taken from the editorial of the current *Non-Subscribing Presbyterian*, the monthly organ of the churches in Northern Ireland, affiliated to the General Assembly.

"Someone remarked to us the other day that the superstition that the minister should not be paid is the real cause of the present disastrous situation on the supply of ministers. The argument put forward was interesting and, we believe, sound. It is that the failure in the past to maintain a living wage for the ministry has caused a contraction in the Church. Congregations which cannot, or will not, make it possible for a man to live decently will, slowly perhaps but surely, find that there are no ministers for them.

"Congregations will therefore dwindle and die away unless they are fortunate enough to be so placed that they may share a minister with a neighbouring congregation. If the congregation dies for want of a minister the property may be sold and the proceeds used to support other congregations. There are fewer ministers now than there were a year or two ago. Eight congregations now are working with four ministers instead of the eight in 1946. So the argument is that with the sale of Churches and the letting of unrequired Manses, and with the income of several congregations for each minister and the Sustentation Fund only having to assist a third of the former members, the Non-Subscribing Church will again be wealthy!

"Finally let us end with some words spoken to us privately—The Church needs young men, preferably born in it, free at least from financial anxiety, and given the knowledge that if their Church succeeds they will succeed with it. A dozen such men could rebuild the denomination. The ridiculous notion that large salaries would attract the wrong men, the reverse of what is believed in every other walk of life, must go. No sane man will ever enter the ministry for money, whatever salaries are paid. The future of the Non-Subscribing Church is as bright as ever. But it depends on one thing—a new progressive outlook on the ministry, a pride not in how cheaply men can be got, but how generously they are treated."

A REMARKABLE RECORD

LAST Sunday the Brixton congregation, London, marked the ninetieth birthday of their Treasurer, Miss Lillie Martineau. Miss Martineau first came to the church when she was five years of age and has been a regular worshipper ever since. Only very rarely is she absent from worship. Her health is good; she is a capable and forward-looking Treasurer; and the Brixton congregation look forward to continued service from her. During the war, with her friend, Mrs. Philemon Moore, she was always present at Service; actually apologising one morning for being late when her residence had been bombed. The congregation expressed their deep affection for her by sending a beautiful bouquet of flowers.

AN INSCRIPTION BY SHAW

THE following note appeared in the *News Chronicle* of November 29.

Miss Mary Hankinson is well known to a large circle of Unitarians; she is the sister of the Rev. F. Hankinson.

* * * * *

I met a Cheshire-born ex-schoolmistress yesterday to whom Bernard Shaw gave one of the first copies of St. Joan, with this inscription on the fly-leaf:

To Mary Hankinson, the only woman I know who does not believe she was the model for Joan and also the only woman who actually was.

"Hanky," as G.B.S. called her, was hostess at the Fabian Society's summer schools from their start, has memories of him in Wales, Switzerland and Keswick. Only a few weeks before his fall he sent her his latest photograph, showing a frail, white-bearded figure. On the back he wrote: "Poor old chap! formerly Bernard Shaw".

NEWS FROM THE WEST

By our Western Correspondent

IN the current issue of the *Western Union Chronicle*, the President of the Western Union, the Rev. J. H. Coram Davies, deals frankly with the present position of the Western Churches, and concludes: "The time, surely, may not be far distant when churches, the paucity of whose members do not justify a full-time minister, will have to enter into joint-pastorates. For the problem is not only one of money but of man-power. To meet the crisis and combat it successfully, it seems to me that greater use will have to be made of joint-pastorates and of lay-preachers. And we have a long way to go before we can break down our prejudice against both. Midway through the twentieth century we cannot live on nineteenth century lines in our churches". An experiment on the lines indicated is already being made in the joint-pastorate at Plymouth and Tavistock; further experiments of this nature might be of advantage to all concerned.

The Rev. John Kielty will be the preacher at the next Western Assembly, at Taunton, on May 23. The Rev. H. D. Wiard is continuing his lectures on "Modern Philosophy", at Bath. The Rev. W. G. Topping, of Bridgwater, is still in hospital; latest reports indicate that he is getting stronger. Bridport records that the attendance at a recent Communion Service was the highest during recent years, apart from the Communion Services held on the Thursday before Good Friday. Clifton has celebrated its 86th Anniversary, with the Rev. J. H. Coram Davies and the Rev. J. Tyssul Davis as preachers. The Rev. C. H. Easton, of Clifton, is delivering a course of lectures on Comparative Religion, under the auspices of the W.E.A. Cheltenham has a full programme, including a Winter Fête (target, £40) and a Grand Concert in aid of church funds. Cirencester is maintaining its church and school activities, though with some difficulty. Crewkerne's activities for the month include a Sacred Concert in aid of U.C.M. and a United Carol Service sponsored by all the churches in the town—both these events are at 8 p.m. on a Sunday, and "on the distinct understanding that no one will make it an excuse for absence from the Evening Service at his usual place of worship". The Rev. R. L. Golland has left Gloucester with the good wishes of the Barton Street congregation for a happy and fruitful ministry at Hamilton Road, Liverpool. A Sportsmen's Service at Ilminster was very well attended. Repairs and renovations are being carried out at Morston. The Old Age Pensioners' Services at Newton continue on a high level. The Plymouth congregation is devoting a special collection to U.C.M., and the ladies are collecting clothing for needy friends on the Continent. The Sidmouth congregation collected £4 4s. for Hibbert Houses, and over £11 for Sidmouth Eventide Homes. Mr. W. B. Tweddell, organist of Mary Street Chapel, Taunton, has been made a Freeman of the City of London—an honour which, incidentally, makes him eligible for the Lord Mayorship of London. The Women's League at Torquay raised the record sum of £80 for church funds. Trowbridge has celebrated its 295th Anniversary, and a Gift Day in connection with the Anniversary raised £50.

The death is announced of Mrs. H. M. Jewell, widow of the Rev. C. E. Jewell, for many years Minister at Crediton Chapel.

Huddersfield: Fitzwilliam Street Church.—On Saturday, November 18, we were favoured with a lecture from Mr. R. H. Mottram, who took as his subject, "This Writing Business—How an Author sets to Work".

Those who know Mr. Mottram's writings will realise his fitness for dealing with this subject. The audience were absorbed during the lecture, which was delivered in the easy style of the practised speaker, with a fund of anecdote and illustration from Mr. Mottram's rich and varied experience of men and books. Question time was a lively affair, and much practical advice was given to the budding writers present on the technique of having a book published.

Sunday, November 19, General Assembly Sunday, was fittingly marked by an address from Mr. Mottram. The Service was conducted by the Rev. Dudley Richards. Mr. Mottram's subject was "The Layman's View". He pointed out that our movement, poised as it is between a mass of indifference on the one hand, and the more authoritarian churches on the other, will probably never attract very large numbers, but he warned against complacency on this score. Mr. Mottram issued a clarion call to all Unitarians to accept our great responsibilities and to preserve in living as well as worshipping according to the principles of freedom basic to our movement, which is democratically bound together in the General Assembly.

M. C. V.

London: Newington Green.—On Sunday evening, November 19, a congregation assembled in Newington Green Church for a Service held under the auspices of the World Congress of Faiths.

Rev. Vivian Simmons, the Minister of the North London Progressive Synagogue, gave a reading from the Jewish Scriptures, Mr. Majid, of the Woking Mosque, a reading from the Koran, and a reading from the Buddhist Scripture was also delivered. Canticles and hymns from various religions were sung. The preacher was Mr. J. Reece Walker, the lay minister of the church. He affirmed that the paramount need of to-day was an ever increasing sense of world unity and the hopes of humanity rested on the Brotherhood of Nations associated with the Sisterhood of Religions.

The Mayor of Stoke Newington had written that greatly to his regret sudden illness would prevent his attendance but several members of the Borough Council were in the congregation. The local paper devoted its leading article to congratulations for the Newington Green Unitarian Church. "It would be a welcome sign if other denominations followed suit".

Manchester: Renshaw Street Mission.—Following a happy reunion on Saturday, November 11, at Renshaw Street of over 60 former members and friends of Mill Street, Bradford, during the ten years' ministry of the Rev. A. J. Heale between 1917-1926, a Remembrance Service was held there on the evening of Sunday, November 12, when there was a memorable gathering of past and present members of the Renshaw Street congregation to witness the unveiling and dedication of three suitably inscribed Bronze Tablets to the memory of the Rev. D. R. Davies, Minister at Renshaw Street Mission from 1924 to 1944; Mr. Harold Greenwood, Hon. Treasurer of the Mission for about 23 years, and to the members of the Mission who fell in action during the two Great Wars, 1914-1918 and 1939-1945. The Service and Dedication of the Memorials was conducted by the present Minister, the Rev. A. J. Heale.

Richmond.—After the Service on Sunday, November 26, the congregation of 60 people remained for the farewell meeting to the Rev. Ethel Kay after ten years' ministry, and her sister, Miss Annie Kay. Letters of greeting and appreciation from the Rev. John Kielty, the Rev. W. Waddington, the Rev. Rosamond Barker, Miss H. K. Watts, Mr. D. B. Sceats, Mr. F. S. Johnson, and others were read. Eighteen people voiced their high regard for Miss Kay, for what her help and inspiration had meant to them personally, and gave her and her sister good wishes for their future at Dover. The Rev. Elsie Chamberlain, of the Vineyard Congregational Church, also spoke.

The presentation of an "Ever Hot" teapot to the Rev. Ethel Kay, a brooch to Miss Annie Kay and a cheque, was made by Mrs. E Cox.

CALENDAR

SUNDAY, December 10th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Shiree St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. ERIC PHILLIPS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Supply.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KIELTY.
BILLINGHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays, ——.
BIRKENHEAD, Un. Ch., Beaborough Rd., 6.30, Rev. EDGAR W. HILL, Anniversary Service.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Mr. A. CITHEROE.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. R. McGAW.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Supply.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITEHEAD.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. L. L. TOWLSON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. RENFREW.
BRADFORD, Broadway Av., 3.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIGHOUSE, Christ Ch., Dunpist St., 11, Junior Church, 6.30, Rev. W. G. TOPPING.

BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30 Organ Rededication Service and Recital, Address by Dr. MORTIMER ROWE.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES EASTON.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. E. PHILLIPS.
BURY, Bank St., 11 and 6.30, Rev. R. V. HOLT. 198th Anniversary Services.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6, Rev. WM. HAWORTH.
BUXTON, Hartington Rd, 11 and 6, Supply.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mrs. C. KLUBGEL.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11, Dr. MEYER KLUBGEL, 6.30, Mr. G. WILKINSON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace. 11 and 6.30, Rev. W. B. TAVINER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 3.15, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Rev. J. MARTIN HALL.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road. 6.30, Rev. J. M. HALL.
HOWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 6.30, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HIGGINS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PHILIPSON.

ILKESTON, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Priars St., 11, Rev. WILLIAM HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MONROP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WELSH.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vaughan Hall, Gernon Walk, 6.30, Mr. F. COLLECOTT.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MCBRIDE.
LIVERPOOL, Hamilton Rd., Everton, 6.30. Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. STANLEY SYMONDS.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SIDDALL PEACH.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. R. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. GRIFFITHS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30. Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHENS SPINKS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GRIEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. GEORGE E. O'DELL.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. F. MILLER.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Road, 11, Miss H. K. WATTS.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28, Bell Street, Edgware Road, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Service of Praise.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Rev. F. HANKINSON.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Mr. D. BOTTOMLEY.
LOUGHBOROUGH, Victoria St., 6.30. Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Supply.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45. and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15, and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton, Un., Cross Lane, 6.30, Choir Service, Mr. GEO. JONES.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15., Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster.)
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSEY.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. STOBER.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARBER.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. SOKELL.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St. 6.30, Rev. C. G. TOOSEY.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. P. N. TINDALL.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nonconth Unitarian Ch., Knights' Hill 10.30 and 6 Rev. W. HILL WARNER.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, and 6.30, Rev. E. H. KEELEY.
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